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1963

HANDBOOK

NATIONAL ASSOCIATION
of
CONGREGATIONAL CHRISTIAN
CHURCHES

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1963
HANDBOOK

ARCHIE PEACE, *Editor*

NATIONAL ASSOCIATION
of
CONGREGATIONAL CHRISTIAN
CHURCHES

176 West Wisconsin Avenue
Milwaukee 3, Wisconsin

Published by
THE COMMISSION ON PUBLICATIONS

Printed by
THE CONGREGATIONAL PRESS

JUNE 1963

50c per Copy

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FOREWORD

This Handbook represents the united efforts of many persons in our National Association fellowship who have contributed most willingly, in countless ways, to assist in its creation.

Our Moderator, Harry R. Butman, and the Chairmen of the Commissions and Divisions of the Corporation must be thanked for their prompt response to the requests for a greeting and the statements covering the activities of the Commissions and Divisions. The staff of the National Executive Office has also had a considerable part in furnishing information for the Handbook. In addition there are many others who will be remembered gratefully for the helpful comments and suggestions which have aided the Editor in his labors. The excellent explanatory statement "The Functions of the Commissions" written by Wilford D. York was one of these helpful suggestions.

The wholehearted cooperation of everyone which has been the dominant characteristic of this endeavor is a very tangible expression of the spirit and vitality of our Congregational Christian fellowship. To have been privileged to participate in the quiet, but dynamic, power of our fellowship has been a rich experience for the Editor.

Every effort possible has been made to have the information contained in the Handbook complete and accurate as of May 1, 1963. If errors or omissions do exist, please bring them to the attention of the Editor. Suggestions for improving the next Handbook will also be appreciated.

THE EDITOR

GREETINGS FROM OUR MODERATOR

The quiet growth of the National Association is assurance that our free way of Church life will not die. The fever and peril of the twenty years' war is over; Congregationalism will continue.

But it is not enough for the National Association merely to exist; it must live, and live creatively. Religious history is full of petty splinter groups which have maintained a fossil continuance long after their vitality has vanished. The Congregational Way will never be a mass movement; it is too individualistic in its stress; its daring insistence on the freedom of the Christian man imposes too heavy a strain upon the many who will always yearn for the support of creed, and authority, and numbers, and organization. But smallness need not mean lack of life. Christ has wisdom for us here. Into the dough goes the small measure of yeast, and each tiny cell, multiplying, from within, explosively, bombards the sodden lump, aerating it, lightening it, until at last it is ready to be baked into the good loaf by which man is fed. It is a function of the National Association to be a potent yeast of Gospel liberty in the great ecumenical mass.

To fulfill this function we must be witness bearers. We must not turn in on ourselves in close, self-righteous isolation. We are perilously prone to the temptation to become a tight little group stubbornly and bitterly defending the faith delivered to the fathers. But eschewing this evil we must take upon ourselves the task of witnessing to the worth of Christian love as the true bond between the Churches of Christendom. This witness we must unwearyingly bear, in our local Churches, to those with whom we have parted company in form but not in affection, and to all bodies of those who count themselves followers of Christ. If we do this, we shall live.

HARRY R. BUTMAN

OUR FELLOWSHIP

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MEMBER CHURCHES
of the National Association

Churches which have formally voted to join the National Association are listed here, by states, as Member Churches. Churches which have voted only to associate with the National Association are listed separately as Associate Member Churches. Member and Associate Member Churches now total 228 Churches.

Many other Congregational Christian Churches are cooperating in the activities and programs of our Continuing Congregational fellowship. Since, however, they have not formally voted, as yet, to join or associate with the National Association, they could not be included in these listings.

In the listings of Ministers the names which appear below the dotted lines are the names of Ministers who are members of the Churches indicated, but are not serving as staff members.

Ministers whose names appear herein are all ordained Congregational ministers unless otherwise specified.

The information listed is as complete and accurate as was possible to compile as of May 1, 1963.

Anchorage **ALASKA**
First Congregational Church
3401 Doris Ave.....Gerald Churchill

Anaheim **CALIFORNIA**
First Congregational Church
515 N. State College Blvd..Walter J. Vernon

Corona del Mar
Plymouth Congregational Church
436 Heliotrope .....Thomas B. Hoover
Norman L. Brown

CALIFORNIA

Downey
Trinity Congregational Christian Church
% R. T. Lake
11859 E. Sproul, Norwalk

Granada Hills
The Church of Our Saviour
P.O. Box 3187.....James H. Kepler

Huntington Park
Community Christian Church
P.O. Box 347.....LeVern Freeman

Inglewood
Canterbury Community Church
P.O. Box 2266,
Morningside Park .....W. J. R. Quigley
Charles L. Burgie (Assist.)

Lawndale
Lawndale Community Congregational Church
4521 W. 147th St.....Wm. R. Patterson

Long Beach
The Congregational Church
3212 E. Eighth St.....Vernon L. Booker

Los Angeles
Congregational Church of the Messiah
7300 W. Manchester.....Harry R. Butman

First Congregational Church
535 S. Hoover St.....James W. Fifield, Jr., D.D.
L. Wendell Fifield, D.D.
Royal G. Davis
Eric H. Arendt
Donald E. Pemberton

Providence Congregational Church
1600 Morton Ave.....George E. Berryhill

Pasadena **CALIFORNIA**

Lake Avenue Congregational Church
393 N. Lake Ave..... Raymond C. Ortlund
Marvin L. Jacobs
Richard J. Anderson
James H. Hutchins
Gleason Archer
Everett Harrison
Edward John Cornell

Pomona

Pilgrim Congregational Church
600 N. Garey Ave..... Raymond A. Waser, Pastor
Douglas L. Lobb
Harry H. Graichen
Miss Lucy Ann Hass, D.R.E.

San Jose

Pilgrim Congregational Church
621 Pamlar Ave..... W. Malcolm Gwaltney

San Marino

Mayflower Congregational Church
1616 Chelsea Rd..... Ronald W. Dickson, D.D.
John A. Shirley

Soquel

Congregational Church of Soquel
P.O. Box 216..... Arthur W. Seebart, D.D.
Charles H. Hudson

Canterbury **CONNECTICUT**

Westminster Congregational
Church ..... Leroy Victor Cleveland
Philip Jerome Cleveland

Colchester

Westchester Congregational Church

Colebrook

Colebrook Congregational Church
% Church Clerk,
R.F.D., 1, Winsted..... Stanley G. Albanesius

CONNECTICUT

Fitchville

Bozrah Center Congregational Church Inc.
R.D. 1

Hartford

First Italian Congregational Church
277 Main St. . . . . Natale Ricciardi

South Congregational Church
Main & Buckingham Sts. . . Henry David Gray
John R. Elmore (Assoc.)
Robert D. Samuelson (Assist.)

Harwinton

Founders Congregational Church of Harwinton Inc.
P.O. Box 93 . . . . . Joseph M. Cimbora, Jr.

Norwich

Greeneville Congregational Church
143 Prospect St. . . . . Clayton E. Richard

United Congregational Church
87 Broadway . . . . . Myron R. Bunnell
Joseph J. Russell (Visitation)

Stonington

First Church of Stonington
George H. Strause

Stony Creek

Church of Christ Congregational

GEORGIA

Gaillard

Pleasant Hill Congregational Church
% Ch. Clerk, R.F.D.,
Roberta . . . . . H. E. Williams, Sr.

Albion

Olive Congregational Church

Pleasant Hill Congregational Church ..... Charles F. Marshal

Alton

Church of the Redeemer
540 E. 6th St..... R. C. Kemper

Atkinson

Atkinson Congregational Church ..... Kenwood D. Bryant (Lic.)

Cherry Valley

Christ's Congregational Church
% Rev. Laverne Mueller
409 Genoa St., Box 335.... Laverne Mueller

Chicago

Fourth Congregational Church
2627 N. Talman Ave..... Robert J. Hanna

Rosemoor Community Church
10359 S. Eberhart..... Byron L. Reynolds

Cobden

Union Congregational Church ..... Gerald M. Bethards

Dover

First Congregational Church ..... Howard Roy Clegg, Jr.

Galesburg

Central Congregational Church
Public Square ..... Wilmot T. Lippert

ILLINOIS

LaMoille
Dover-LaMoille Parish ... Howard Roy Clegg, Jr.

Maywood
First Congregational Church
400 N. Fifth Ave. ..... Leonard H. Maunder

Mundelein
Mayflower Congregational Church
127 S. Midland Ave.

Newton
Fairview Congregational Christian Church

Oneida
Ontario Congregational
Church ..... Ellsworth D. Lyon

Plainfield
Plainfield Congregational
Church ..... Charles H. Lowder

Sims
Sims Congregational
Church ..... Lewis G. Means

Thawville
Thawville Congregational
Church ..... Arthur L. Upton

Wataga
First Congregational Church
(R. 1, Oneida, Ill.) ..... Ellsworth D. Lyon

INDIANA

Brazil
Bee Ridge Congregational Christian Church
R. 1 ..... Loren E. Page

Gary
Chapel of the Dunes (Congregational)
P.O. Box 2517 ..... Kenneth H. Ubbelohde

Lebanon **INDIANA**
First Congregational
Church ..... Homer J. Hunsinger

Losantville
Mt. Zion Congregational Christian Church
% Church Clerk, R. 1

Michigan City
First Congregational Church
817 Washington St..... Leroy N. Fielding

Reelsville
Croys Creek Congregational Christian Church
R.R. 2 ..... James Mackey

South Bend
Community Congregational Church
19671 Cleveland Rd..... Lyndon Paul Harris

Terre Haute
First Congregational Church
630 Ohio St..... George E. Mitchell

West Terre Haute
South Vigo Congregational Christian Church
R.R. 1, Box 320..... Oscar V. Rector

Burlington **IOWA**
First Congregational Church
313-315 N. 4th St..... John D. Rose, D.D.

Cedar Rapids
Bethany Congregational Church
1300 6th St., N.W..... Mrs. Mary A. White

Fair Oaks Congregational Church
P.O. Box 1302..... Robert H. Sterenborg (Lic.)

Clear Lake
First Congregational Church
201 N. 4th St..... Arthur H. Krebs

Forest City
First Congregational
Church ..... John C. Eichorn

IOWA

Marshalltown
First Congregational Church
P.O. Box 673.....John H. Alexander

LaMoille Congregational Community Church
Route 3 .....Dwight J. Garrington

Mt. Pleasant
Mt. Pleasant Congregational Church

Riceville
First Congregational
Church .....Norman Halliday

Rockwell
First Congregational
Church .....H. A. Crawford

Rossie
Rossie Congregational
Church .....Martin N. Knudson

Sioux Rapids
First Congregational Church
304 Fourth St.....Vern R. Willey

Spencer
First Congregational Church
1212 First Ave., West.....Gerald G. Hallauer
James E. Parker

KANSAS

Hutchinson
First Congregational Church
E. 11th at Walnut.....Angus G. MacDonald
Charles M. Good

Maize
Maize Congregational Church
P.O. Box 155.....Harold Wiley Freer

Wichita
Plymouth Congregational Church
202 N. Clifton Ave.....Walter G. Couch
W. A. Young (Assoc.)
David L. Gray (Min. Ed.)
as of June 1

Bingham
First Congregational Church
Meadow Street ..... Lowell G. Kjenstad (Lic.)
Arthur B. Macdougall

Bucksport
Elm Street Congregational
Church ..... Charles T. Brown

Calais
First Congregational
Church ..... Donald Osborne

Denmark
Denmark Congregational
Church ..... Harvey R. Lord
(not ordained)

East Machias
First Congregational
Church ..... Charles H. Hall

Eliot
First Congregational
Church ..... Charles L. Atkins

Houlton
First Congregational Church
61 Military St..... Robert O. Blake

Machiasport
Machiasport Congregational
Church ..... C. H. Hall

Marshfield
Marshfield Congregational
Church ..... William R. Riddiough

Millinocket
First Congregational
Church ..... Orville H. White

Newport
High Street Congregational
Church ..... William S. Choate (Lic.)

Portage
Portage Congregational Church

MAINE

Portland
North Deering Congregational Church
16 Fobes St. . . . . Robert Haldane, Sr.

St. Lawrence Congregational Church
76 Congress St. . . . . Raymond L. Gillis

Searsport
First Congregational Church
Second Congregational Church

South Paris
First Congregational
Church . . . . . Kenneth V. Gray

Turner
Federated Church . . . . . Charles A. Watkins

Winthrop
Winthrop Congregational
Church . . . . . Earle A. Clifford

MASSACHUSETTS

Adams
First Congregational Church
40 Park St. . . . . Henry G. Cooper

Boston
Park Street Congregational Church
Park and Tremont St. . . . . Harold J. Ockenga
Thomas Erickson (Assist.)
Harold O. J. Brown (Assist.)
Sherwood Strodel (Assist.)

Dedham
Allin Congregational Church
% Rev. Elton Brown
31 Chestnut St. . . . . Elton W. Brown

Dorchester
Central Congregational Church of Dorchester
8 Lindsay St. . . . . John M. MacNab
Norman G. King, P. em.

Fall River
Bogle Street Congregational Church
Bogle St. ..... Charles C. Smith
George W. Brown, Jr. (M.C.E.)
First Congregational Church
21 June Street ..... Charles C. Smith
George W. Brown, Jr. (M.C.E.)

Florence
The Florence Congregational Church of Northampton, Mass.
130 Pine St..... Seth W. Newton

Hanson
First Congregational Church
624 High St..... Robert W. Heigham

Holbrook
Winthrop Congregational Church
28 Linfield St..... Harvey L. Pierce
Joseph J. Russell, P. em.

Middleboro
First Congregational Church
at the Green ..... Albert D. C. McIlroy

Nantucket
First Congregational Church
64 Center St..... Glen R. Schwarz

Rochester
First Congregational Church of Rochester

Springfield
Wachogue Community Church
80 Arvilla St..... Lorenzo S. Todd

Taunton
East Taunton Congregational Church
% Church Clerk,
12 Middleboro Ave..... Albert D. C. McIlroy

Taunton Trinitarian Congregational Church
6 Bow St..... Charles A. Melano

MASSACHUSETTS

West Medway
Second Congregational Church
546 Main St. ..... Kroum S. Jordan

Williamstown
White Oaks Congregational
Church ..... John C. Hatch

Windsor
The Congregational Church of Windsor
% Mr. Ralph Peck

Worcester
Hope Congregational Church
595 Southbridge St. ..... Edward F. White

Yarmouth Port
First Congregational Church of Yarmouth
Main St. ..... John A. Stevens

MICHIGAN

Allegan
First Congregational Church
318 Cutler St. ..... Andrew B. Lemke

Ann Arbor
First Congregational Church
State and Williams Sts. ... F. E. Luchs

Birmingham
Pilgrim Congregational Church
P.O. Box 122 ..... Howard E. Bull

Carson City
First Congregational
Church ..... Max Bailey (Lay.)

Central Lake
First Congregational
Church ..... H. Don Schleicher

Detroit
First Congregational Church of Detroit
33 E. Forest at Woodward. Russell N. Kerr

Mount Hope Congregational Church
4366 Davison, West..... Robert F. Simpson

Dundee
First Congregational
Church ..... Paul C. Frederick

Eaton Rapids
First Congregational Church
300 Main St.

Eureka
Eureka Congregational Christian Church
P.O. Box 387..... Ray C. Middleton

Frankfort
First Congregational Church
Forest Ave. at Fifth..... Arthur W. Tiffen
John C. Bockoven, P. em.

Grand Rapids
Mayflower Congregational Church
2345 Robinson Rd., S.E... Bruce H. Masselink

Highland
Highland Congregational Church
546 Fisher Rd..... Marion E. Towne

Highland Park
Highland Park Congregational Church
Second and Grand Aves... Arvel M. Steece
E. W. Caster, M.D., P. em.
Frederick T. Mayer-Oakes

Jackson
Arbor Grove Congregational Church
2621 McCain Rd..... Robert Haldane, Jr.
Nathaniel Skidmore, P. em.

Lake Odessa
First Congregational Church

Lansing
Plymouth Congregational Church
213 W. Allegan St..... Jesse P. Peirce, D.D.
Paul W. Bennehoff (Assist.)

MICHIGAN

Lathrup Village
Community Congregational Church
27800 Southfield Rd..... Howard E. Munson
Philip Gentile (Assoc.)

Mackinac Island
Little Stone Church,
Union Congregational .. John W. Claxton,
Summer Minister

Maple Rapids
Maple Rapids Congregational
Church ..... Donald Voss

Memphis
First Congregational
Church ..... Flem S. Phipps

Merrill
Congregational Christian
Church ..... Ward K. Klopp

Orchard Lake
Pine Hill Congregational Church
P.O. Box 125..... Harry W. Clark
Alfred D. Grey, P. em.

Pittsford
First Congregational
Church ..... Raymond T. Hallock

Pontiac
First Congregational Church
65 E. Huron St..... Malcolm K. Burton

Port Huron
Sturges Memorial Congregational Church
4032 - 28th St. ..... F. D. Briscoe (Lic.)

Pullman
Pullman Congregational
Church ..... George Seafort

Rockford
Northland Congregational Church
7771 Northland Dr., N.E.. Harlo H. Ferris

Roscommon
First Congregational Church
109 S. Main St.

Royal Oak
First Congregational Church
702 Woodcrest Dr. ..... Alan Jenkins

Saranac
Saranac Community
Church ..... Eldon Cummings

Saugatuck
First Congregational Church
349 St. Joseph St. ..... Clarence W. Hanscom
C. Floyd Wright

Somerset
Somerset Congregational Christian
Church ..... W. H. Roberts

Southfield
North Congregational Church
(Detroit) 2627 North-
western Highway ..... Ralph H. Read
Joseph G. Gregory (Assoc.)
Charles H. Myers, P. em.

St. Johns
First Congregational Church
100 Maple Blvd. ..... Clyde H. Wilcox

Suttons Bay
Suttons Bay Congregational
Church ..... Ralph P. Claggett

Vernon
Vernon Congregational
Church ..... James Smith
Glen R. Asplin

Vermontville
First Congregational
Church ..... Ed Clark (Lic.)

Wayne
First Congregational Church
35106 Main St. at
Washington ..... Erwin A. Britton
James Altman (Assoc.)

MINNESOTA

Bayport
People's Congregational
Church ..... Russell Waldron (June)

Minneapolis
Plymouth Congregational Church
1900 Nicollet Ave..... Howard J. Conn, D.D.
Richard B. Griffis (Assist.)
Elaine Marsh (M.R.E.)
Roger Herr
(Dir. Youth Act.)

MISSOURI

Kansas City
Westminster Congregational Church
3600 Walnut St..... Herbert E. Duncan

Neosho
First Congregational Church
Box 408 ..... Gary W. Smothers

MONTANA

Melstone
Union Congregational Church of Melstone

Musselshell
Community Congregational Church

Roundup
First Congregational Church of Roundup

NEBRASKA

Ashland
First Congregational Church
1526 Boyd St..... Roy Shervy

Lincoln
Pilgrim Congregational Christian Church
503 Continental Bldg..... Edward W. Day

Alton — **NEW HAMPSHIRE**

Alton Congregational Church ..... W. Douglas Swaffield

Center Barnstead

First Congregational Church of N. Barnstead ..... David Poling
William J. McConaghy

Derry

Central Congregational Church ..... Albert G. Cornwell
(until Sept. 1, 1963)

North Weare

North Weare Congregational Federated Church ..... Earle Y. Fellows

South Merrimack

South Merrimack Congregational Church ..... Edward D. Willis

Troy

Trinitarian Congregational Church ..... Arthur W. Childs

Wolfeboro

First Christian Church .... E. W. Cantwell

Egg Harbor City — **NEW JERSEY**

Emmanuel Congregational Church
Liverpool Ave. and White Horse Pike ..... Warren Allen

Brooklyn — **NEW YORK**

Cadman Memorial Church
350 Clinton Ave ..... Arthur A. Rouner
(to Aug. 31, 1963)
Richard P. Buchman
(Sept. 1, 1963)

Flatbush-Tompkins Congregational Church
451 E. 18th St ..... Alfred Grant Walton
Allyn B. Acosta

NEW YORK

Brooklyn

Mapleton Park Congregational Church
1822-24 66th St. ..... Joseph B. DeLaurentis

Plymouth Church of the Pilgrims
75 Hicks St. ..... Harry H. Kruener

Rugby Congregational Church
Snyder Ave. at E. 49th St.. W. Frederick Addison

Forest Hills

The Church-in-the-Gardens
Ascan Ave. and
Greenway, N. ..... Alvin C. Brewer
Russell J. Clinchy, P. em.
George C. Weekley,
Min. Rel. Ed.

Saugerties

First Congregational Christian Church
Main at First St. ..... Frederick J. Imhoff
Donald B. Howard

NORTH DAKOTA

Edmunds

Edmunds Congregational Church

OHIO

Bowling Green

Plain Congregational Church
R. 1, Box 345 ..... Thomas Toy

Brookfield

Slope Congregational Church
(% Mrs. Alice L. Maliner, 776 Stewart Rd., Hubbard)

Lenox

Lenox Congregational Church
% Clerk, R.F.D. 2,
Jefferson ..... Joseph Cooke

Mansfield

First Congregational Church
640 Millsboro Rd. ..... C. D. Schutjer (Assist.)

North Royalton **OHIO**
Faith Community Church
P.O. Box 8213.....Ralph L. Hirtle

Toledo
Central Park Congregational Church
% G. B. Cummings, 2560 King Road

First Congregational Church
2315 Collingwood Blvd....John Curry Walker
Roger A. Bell (Assoc.)

Mayfair Congregational Church
504 Mayfair Blvd.....Karl W. Ostberg

West Millgrove
West Millgrove Congregational
Church .....Fred H. Schott

Indiahoma **OKLAHOMA**
Pilgrim Congregational
Church .....Harold Olin (Bapt.)

Oklahoma City
Mayflower Community Church
3901 N.W. 63rd St.....Norman Whitehouse

Pilgrim Congregational Church
829 N.W. 13th St.....C. Earl Page
Leslie Barnette

Oregon City **OREGON**
Atkinson Memorial Congregational Church
Sixth & John Adams Sts...Horace L. Bachelder

Beaver Falls **PENNSYLVANIA**
First Congregational Church
1024 Fourth Ave.....P. S. Sprague (Presby.)

Duquesne
Bethlehem Congregational Church
121 S. Fifth St.....Sherwood C. Keiser

PENNSYLVANIA

Edwardsville
Dr. Edwards Memorial Congregational Church
670 Main St., Edwardsville
Kingston ..... Irwin C. Wise

Johnstown
First Congregational Church
236 Walnut St..... E. S. Emery

McKeesport
Evangelical Congregational Church
322 Olive Ave..... John F. C. Green

First Congregational Church
Evans at Ravine St..... George W. Kemp

Minersville
First Congregational Church
321 Sunbury St.

New Castle
First Congregational Church
98 E. Reynolds St..... Blair W. Whittington

Pittsburgh
First Congregational Church of Etna
22 Walnut St..... Martin Leiseder

South Hills Congregational Church
258 Institute St.

Plymouth
Pilgrim Congregational Church
163 Center Ave..... Herbert E. Anderson
Paul Jones
Peter Lim

Sharon
United Congregational Church
786 Karen Lane..... Charles W. Hanko

Siglerville
Siglerville Congregational Church
P.O. Milroy ..... George A. Wessling

Spring Creek **PENNSYLVANIA**

Spring Creek Congregational Church
P.O. Box 35.....Robert G. Pier (Chr. M. A.)

Tarentum

First Congregational Church
107 Allegheny St.....Edwin A. Meyers

West Spring Creek

West Spring Creek Congregational Church
P.O. Box 35.....Robert G. Pier

Wilkes-Barre

Puritan Congregational Church
65 S. Sherman St.....James G. Evans

Second Welsh Congregational Church
383 Horton St.....Ernest G. Lewis

West Warwick **RHODE ISLAND**

Riverpoint Congregational Church
73 Providence St.....Curtis C. Busby

Salt Lake City **UTAH**

First Congregational Church
402 E. First South St.....Frank M. Blish

Danby **VERMONT**

Danby Congregational
Church .....Glenn F. Bingham, Jr.

Seattle **WASHINGTON**

Seattle Congregational Church
7607 California Ave., S.W..Robert D. Greathouse

Tacoma

First Congregational Church
209 S. "J" St.....A. Vaughan Abercrombie

WISCONSIN

Beloit
First Congregational Church
801 Bushnell St. ..... Stanley B. Crosland

Dalton
First Congregational
Church ..... Harold R. McGuire

Green Bay
Union Congregational Church
716 S. Madison ..... Charles L. Bagby

Kenosha
First Congregational Church
Library Park ..... Harry E. Philo
E. G. Remaly (Assist.)

Milwaukee
North Shore Congregational Church
7330 N. Santa Monica
Blvd. ..... E. R. Burchell
C. W. Hoover (Assoc.)

Pine River
Pine River Congregational
Church ..... Noah L. Bess

Platteville
Lima Congregational
Church ..... Lester Dunwiddie (Lic.)

Racine
Plymouth Congregational Church
316 - 12th St. ..... Donald R. Brownell
Delbert D. Wilson, P. em.

Randolph
First Congregational
Church ..... Harold R. McGuire

Wauwatosa
First Congregational Church
1511 Church St. ..... Norman S. Ream
Burkert Cree (Assoc.)
Neil H. Swanson, Jr.

Big Piney **WYOMING**
The Community Congregational Church
P.O. Box 652.....Maurice E. Miles

Cheyenne
First Congregational Church
3501 Forest Dr.....Leslie G. Deinstadt

Dayton
Dayton Congregational
Church .....Edward W. Horst

•

ASSOCIATE MEMBER CHURCHES

Duluth **MINNESOTA**
Pilgrim Congregational Church
2310 E. 4th St.....W. L. Halfaker

GERMANY
Christliche Gemeinde in Eckernforde
Grunerweg 2 / Tel 2281...Christian Schreiber
Werner Breckenkamp

EXECUTIVE OFFICERS

National Association
of
Congregational Christian Churches

National Headquarters, 176 W. Wisconsin Avenue
Milwaukee 3, Wis.

Executive Secretary
Rev. Neil H. Swanson, Jr.....Milwaukee, Wis.

Assoc. Exec. Secy. — Missions
Rev. Robert H. Scanland.....Milwaukee, Wis.

Assoc. Exec. Secy. — Pastoral
Rev. John W. Claxton.....Milwaukee, Wis.

Moderator
Rev. Harry R. Butman.....Los Angeles, Calif.

Assistant Moderator
Mr. Ernest S. Crosby.....Blue Hill, Maine

Immediate Past Moderator
Mr. Laurance E. Frost.....Brooklyn, N. Y.

Secretary
Mrs. Robert S. Reese.....Los Angeles, Calif.

Treasurer
Mr. Don E. Zentner.....Milwaukee, Wis.

Historian
Rev. Harry W. Johnson.....Boise, Idaho

Editor "The Congregationalist"
Rev. Henry David Gray.....Hartford, Conn.

THE EXECUTIVE COMMITTEE

1963

Rev. Leslie G. Deinstadt.....Cheyenne, Wyo.
Chairman

Mrs. George J. Mead.....West Hartford, Conn.

Mr. Thomas W. Williams.....Galesburg, Ill.

1964

Rev. Myron R. Bunnell.....Norwich, Conn.

Rev. C. Earl Page.....Oklahoma City, Okla.

Mr. William Stoufer.....Los Angeles, Calif.

1965

Rev. Erwin A. Britton.....Wayne, Mich.

Rev. George W. Brown, Jr.....Fall River, Mass.

Mrs. Robert E. Collins.....Grand Rapids, Mich.

1966

Mrs. H. E. Barg.....Wauwatosa, Wis.

Mr. Robert B. Black.....Mansfield, Ohio

Rev. Frank M. Blish.....Salt Lake City, Utah

COMMISSIONS OF THE EXECUTIVE COMMITTEE

The Functions of the Commissions

The Commissions of the National Association actually are extended subcommittees of the Executive Committee, charged with responsibilities in specific areas of concern such as Christian Education, Fellowship, the Ministry, Publications, and the like.

Each Commission includes a nucleus of members of the Executive Committee and a number of other persons both lay and clergy for a total of nine members. Commission members are appointed by the Executive Committee for three-year terms, so that one-third of the membership changes each year. The Executive Committee also designates the chairman of each Commission for a one-year term.

In practice, the Commissions are granted considerable autonomy in carrying out their responsibilities. They report all actions promptly to the Executive Committeee, including recommendations for action by the Executive Committee. Some of these recommendations require further action by the National Association at its annual meeting; in that case, they are reviewed by the Executive Committee, and its recommendations in turn are submitted at the annual meeting.

In the case of some of the older Commissions, records have not become available on the enabling resolutions which originally brought them into existence. It has therefore been necessary to draft a current statement of their activities based on actual practice, as a matter of information to the membership of the National Association.

The Commissions meet twice a year; during the winter months and immediately before the Annual Meeting of the National Association. Seminars are planned by many of the Commissions in conjunction with the Annual Meeting of the National Association.

COMMISSION ON CHRISTIAN EDUCATION

1963

Mrs. George Berkaw.....Detroit, Mich.
Rev. George C. Weekley.....Forest Hills, N. Y.
Miss Louise Wilmot.....Galesburg, Ill.
Chairman

1964

Rev. Richard Bellingham.....St. Helens, Ore.
Mrs. Fred Luenberger.....Los Angeles, Calif.
Mr. Donald Quick.....Parma, Ohio

1965

Mr. Charles W. Barr.....East Lansing, Mich.
Miss Betty Jean Long.....Hartford, Conn.
Mrs. George F. Ruopp, Jr.....Marshalltown, Iowa

The Commission on Christian Education was organized in 1957 as a part of the program of the National Association of Congregational Churches for the purpose of helping implement the process of the Congregational Way and to assist churches with their Christian Education curriculum. It is a suggestive, rather than a directive commission.

Believing that religious freedom is the basic principle of life, the Commission on Christian Education urges each church to evaluate its curriculum and to choose the materials which best fit its immediate needs. The Commission is active in providing aids for choosing curriculum materials and many other supplementary educational items (see page 82).

It is our hope and prayer that through Christian Education the great freedoms of the Congregational Way will move forward to benefit all mankind and will inspire all to stand fast in the liberty wherewith Christ has made us free.

COMMISSION ON CONGREGATIONAL FELLOWSHIP

1963

Rev. Arthur Childs.....Troy, N. H.

Mrs. E. V. Christensen.....Green Bay, Wis.

Mr. Paul A. Miller.....Wichita, Kan.
Chairman

1964

Mrs. Sydney G. Abbot.....Westford, Mass.

Mrs. Flora M. Mattingly.....Glen Ellyn, Ill.

Rev. Arthur A. Rouner.....Brooklyn, N. Y.

1965

Rev. Robert Haldane, Sr.....Portland, Maine

Mrs. Alton E. Harness.....Kansas City, Mo.

Mr. Charles Rush.....Los Angeles, Calif.

The Commission on Congregational Fellowship seeks to promote common interest activities among churches and individuals. The Commission encourages area meetings and other programs whereby Congregationalists may become better acquainted with each other, understand each others problems and find ways to work together to advance a common cause.

The Commission endeavors to reach individuals by publishing a quarterly newsletter for the 1000 members of the National Congregational Fellowship. The majority of these members are isolated Congregation-

alists in UCC units. In many cases their membership in the National Congregational Fellowship is their only link with the Congregational movement.

Sponsoring Congregational speakers in various parts of the country is another responsibility of the Commission. A minister or a missionary from another land may be scheduled on a nationwide tour. A prominent American layman or minister may speak at one or more area meetings. A group of laymen may organize a visitation group locally to tell the Congregational story to small groups. The Commission also maintains a supply of Congregational literature to forward to interested people.

Currently 15 voluntary regional fellowships, clubs, councils and associations are functioning to advance the cause of Congregationalism in their respective areas and to provide avenues of expression and fellowship among individual Congregationalists (see page 60). Some of these groups serve a single state; others have a smaller or larger area. In some membership is on an individual basis; in others Churches are the members and the group operates with representatives of the Churches. But in all cases the groups have a similar purpose.

An area now being explored is the feasibility of more and better laymen's work within each local Church.

COMMISSION ON THE MINISTRY

1963

Rev. John F. C. Green.....McKeesport, Pa.
Mrs. George J. Mead.....West Hartford, Conn.
Mr. Wilford D. York.....Milwaukee, Wis.
Chairman

1964

Rev. A. Vaughan Abercrombie.....Tacoma, Wash.
Mr. Richard D. Arnos.....Toledo, Ohio
Rev. Clyde H. Wilcox.....St. Johns, Mich.

1965

Rev. Stanley B. Crosland.....Beloit, Wis.
Dr. Gordon D. Stokes.....Fall River, Mass.
Rev. Walter J. Vernon.....Anaheim, Calif.

The basic responsibility of this Commission is the nurture of the Christian ministry in the churches of the National Association. In carrying out this task, the Commission is composed about equally of clergymen and lay people.

The Commission concerns itself with policy aspects of the securing of ministers, and the Association's Associate Executive Secretary for Pastoral Relations is an ex-officio liaison member of the Commission. This Commission assists ministers in search of churches and churches in search of ministers. Carrying out this function energetically and at a high level of competence obviously is vital to the maintenance and growth of the Association.

Equally important is the recruitment and training of

candidates for the ordained ministry, which is the assignment of one of the Commission's principal standing committees. With the formation of the Congregational Foundation for Theological Studies, a vehicle has been provided for continuing the high educational standards which have long characterized the Congregational ministry. The Chairman of the Commission is an ex-officio liaison member of the Foundation's Board of Directors.

Another major concern is providing the churches with material in the area of faith and order, so that the formal side of our church life may be conducted with dignity and with due regard for the traditions of the Congregational Way. In keeping with those traditions, the purpose of the Commission is merely to convey useful information, not to make "official" pronouncements. The Commission is presently working on the development of a major publication which is a compilation of historic and contemporary Congregational papers.

The recurring shortage of ordained ministers and the plight of many small, low budget churches has led the Commission to assign the subject of lay preaching to one of its major committees. In addition, the Commission has established liaison with the Commission on Congregational Fellowship with a view of advancing the total concept of lay ministry in our churches.

As a means of maintaining fellowship among the ministers themselves, another committee conducts a periodic exchange of church bulletins and other local material among the ministers of the Association churches.

The Commission also has a number of miscellaneous responsibilities, such as serving as liaison between the National Association and the General Commission on Chaplains and Armed Forces Personnel in furnishing the required endorsement of candidates.

COMMISSION ON PUBLICATIONS

1963

Rev. Howard J. Conn.....Minneapolis, Minn.
Chairman
Mrs. James E. Solberg.....Alhambra, Calif.
Rev. Arvel Steece.....Highland Park, Mich.

1964

Miss Evelyn Bumgarner.....Lansing, Mich.
Rev. Walter G. Couch, Jr.....Wichita, Kan.
Rev. Royal G. Davis.....Los Angeles, Calif.

1965

Rev. Marion J. Bradshaw.....Bangor, Maine
Mr. Archie Peace.....Clarks Summit, Pa.
Rev. Robert Vornholt.....Spring Green, Wis.

Editorial Consultant —
Mrs. Robert K. Richardson.....Beloit, Wis.

This Commission is charged with the responsibility of publishing materials that will be of assistance to churches and individuals in their religious life and will foster the work of the National Association.

The Commission will receive manuscripts from other Commissions, make editorial suggestions and seek to integrate them into the program of the Association. It will also initiate pamphlets and leaflets which it regards as helpful in interpreting the wide ramifications of the Christian life from the unique viewpoint of Congregationalism.

A special responsibility is the publication of "The Congregationalist" as the organ of the National Association. The Commission recommends to the Executive Committee its choice for Editor and that group makes the formal appointment.

COMMISSION ON WOMEN'S WORK

1963

Mrs. Robert Heinz.....Wauwatosa, Wis.

Mrs. Donald T. Noren.....Maywood, Ill.
Chairman

Mrs. Ira D. Owen.....Minneapolis, Minn.

1964

Mrs. Dale Kelley.....Burlington, Iowa

Mrs. Russell McDougal.....Terre Haute, Ind.

Mrs. Robinson W. Smith.....Laconia, N. H.

1965

Mrs. Veylerd Farrand.....Pomona, Calif.

Mrs. William E. Miller.....Pittsburgh, Pa.

Mrs. Don Sorensen.....Cheyenne, Wyo.

The objective of the Commission on Women's work is to further the work of the Kingdom of God by uniting women committed to the Continuing Congregational cause in Christian Fellowship, through programs of education, spiritual growth and testimony expressed in stewardship and service. The Commission seeks to be the clearing house for ideas which will make women's groups more effective not only in the National Association, but in the local churches. It acts as the medium through which may be channeled information concerning worthwhile projects in the field of Christian

Education and other phases of the Missionary program, including Church Extension.

To illustrate, here are some of the activities of the Commission on Women's Work.

1. Preparing each month for The Congregationalist, a "Women's Work" page devoted to information, ideas and a philosophy of work for women in our churches.

2. Listing for women's groups all the materials available at the National Association's office which are of particular interest to the women's groups (such as program materials, devotional readings, reading lists, missionary brochures, etc.).

3. Making available, revising and adding to, when necessary, the booklet "Stimulating Suggestions." This booklet suggests projects, money making ideas, ideas for meetings, plans for organization and for special events (see page 84).

To take the place of the former Woman's Gift, we have our "Women's Project." Each year, in a seminar meeting at the Annual Meeting of the National Association, the women select a project from among those approved by the Missionary Society. Last year the women voted to support both "Refugee Work" and "Church Extension" for their 1963 "Women's Project." Refugee Work includes projects in Hong Kong, Formosa and Eckernforde, Germany. Contributions should be earmarked "Women's Project" and should designate how the monies shall be apportioned when sent in to

the Missionary Society at the National Association office.

Another project which has the whole-hearted support of the Commission on Women's Work is the sale of the lectionary "The Bible in Your Life" by Dr. Harry Butman of the Congregational Church of the Messiah, Los Angeles. All monies received from the sale of these lectionaries is used for Church Extension. The entire cost of printing, etc., is underwritten by this California Church. (See page 84.)

Tentative plans for future Women's Seminars include a display of new Devotional and Program materials, a new Reading List (our third), an exchange of ideas exhibit featuring year books, programs of special events or projects pertaining to Women's Work in our churches, slides (with tape recording) on the Hong Kong Refugee Project and a Question Box for questions to be discussed at the Seminar.

COMMISSION ON YOUTH

1963

Mr. Bruce Alexander.....Hartford, Conn.

Rev. Erwin A. Britton.....Wayne, Mich.
Chairman

Rev. Myron R. Bunnell.....Norwich, Conn.

Miss Joelle Nelson.....Maywood, Ill.

1964

Miss Dail Dworak.....Claremont, Calif.

Rev. Gary Smothers.....Neosho, Mo.

Miss Teresa Sykes.....Saranac, Mich.

1965

Rev. Harry W. Clark.....Birmingham, Mich.

Mrs. A. Edwin Marriott.....Green Bay, Wis.

Mr. Robert W. Stieg, Jr.....Clintonville, Wis.

The purpose of the Commission on Youth is to foster and encourage the development of strong programs for young people within the local churches. It is the firm conviction of the Commission that anything undertaken by the Commission or groups beyond the local church should point towards that end.

Specifically, the Commission endeavors to carry out this objective through the following programs:

1. **National Pilgrim Fellowship**
   The Commission appoints the national sponsors

and with young people elected by the Pilgrim Fellowship itself plans for various types of programs. (See page 49.)

2. **Regional Meetings**

   The country is divided into nine regions, each with an adult advisor and a youth representative. These regions are encouraged to keep in touch with the local churches, plan regional rallies and projects as the need and opportunity arises.

3. **Scholarship Funds**

   The Commission on Youth is given responsibility for the administration of any scholarship funds for the support of worthy young people participating in national projects.

4. **College Youth**

   A program is underway to encourage churches to keep in closer contact with their youth away from home. A special committee from the Commission is planned for this program.

5. **Future Plans**

   Future planning includes the possible expansion of the Piedmont Work Camp if the need arises and a Work Camp Seminar in the Inner City for 1964.

Local advisors as well as national officers and Commission members stand ready to help any local group which calls upon them.

THE PILGRIM FELLOWSHIP

While the Pilgrim Fellowship is part of the activity of the Commission on Youth Work, its importance is judged to be such that it is presented here, in detail, as a continuation of the Commission's statement.

President
Mr. Larry Carnes.....Springfield, Mass.

1st Vice-President
Miss Lela Jeanne Giles.....Marshalltown, Iowa

2nd Vice-President
Mr. Douglas Schneck.....Wauwatosa, Wis.

Secretary-Treasurer
Mr. Lee Zachman.....Green Bay, Wis.

Editor, Echo-of-Faith
Miss Nancy Gazzillo.....Florence, Mass.

National Advisor
Rev. Harry W. Clark.....Birmingham, Mich.

Associate National Advisor
Miss Ellen Gray.....Hartford, Conn.

Advisor Emeritus and Counsellor
Rev. Henry D. Gray.....Hartford, Conn.

The Pilgrim Fellowship of the National Association has been active from the time that the National Association was established. The Pilgrim Fellowship is organized to aid local church youth groups in developing their programs of study, worship, fellowship and service. It also provides for larger programs and summer activities that can be carried on through the coopera-

tive effort of local church groups. The special projects now carried on by the Pilgrim Fellowship are:

1. The annual European pilgrimages
2. The Work Camps at Piedmont College
3. The New England Caravan
4. Publication of the Youth magazine "Echo-of-Faith"
5. Publication of a Pilgrim Fellowship Manual
6. Publication of a Pilgrim Fellowship Song Book
7. Support of the Greek Mission and a Congregational Co-Worker *(Holly Mach)*
8. Encouragement of Pilgrim Fellowship members to support the Dollar-a-Church Club for the building of new churches

The Pilgrim Fellowship is operated through National Officers who are elected by ballot from local church groups. Each officer serves a two year term with the election of two new officers each year. Working with the National Officers are the nine Regional Representatives who are elected at regional rallies or camps. Each region also has an adult advisor.

DIVISIONS OF THE CORPORATION

THE MISSIONARY SOCIETY

1963

Mr. Ralph F. Baldwin.....Grand Rapids, Mich.

Mrs. H. E. Barg.....Wauwatosa, Wis.
Vice-Chairman

Rev. Leslie G. Deinstadt.....Cheyenne, Wyo.

Rev. George E. Mitchell.....Terre Haute, Ind.

1964

Mr. William J. Cobb.....Needham Heights, Mass.

Mrs. Chester F. Dunham.....Toledo, Ohio

Mrs. Robert M. Francis.....Los Angeles, Calif.

Rev. Niel E. Hansen.....Dayton, Ohio
Chairman

1965

Rev. Kroum S. Jordan.....West Medway, Mass.

Rev. Robert C. Kemper.....Alton, Ill.

Dr. Walter H. Judd.....Washington, D. C.

Mrs. Henry W. Valentine.....West Hartford, Conn.

The Congregational Christian Churches conduct their missionary work, here at home and overseas, through The Missionary Society of the National Association of Congregational Christian Churches. The office of the Society is located at 176 West Wisconsin Avenue, Milwaukee 3, Wis.

The Society's Board of Directors is composed of ministers and lay men and women from New England, the Middle West and the Pacific Coast. They are elected

for three year terms. The Directors meet at least four times annually in three day sessions for careful deliberation and decisions in the interest of the considerable missionary services, at home and abroad, of our Congregational Christian Churches.

The Reverend Robert H. Scanland, an Associate Secretary of the National Association's staff, devotes his entire time to the work of The Missionary Society. The Reverend Neil H. Swanson, Jr., Executive Secretary of the National Association, works in very helpful cooperation with the Society. All funds received for missionary work from the Churches are disbursed according to the Society's recommendations through Mr. Don E. Zentner, Treasurer of the National Association.

The total amount of all gifts received for missionary work from Congregational Christian Churches, their organizations and from individual members of Churches, is used for missionary work. The costs of conducting the operations of The Missionary Society itself are paid from funds of the National Association which makes it possible to use one hundred percent of all gifts for missionary work on the various fields in our country and overseas. Designation of gifts for specific missionary projects is faithfully complied with in the disbursement of funds.

Each Director of The Missionary Society serves as a member of one of its committees; the Society thus has the benefit of careful study of the various projects and recommendations from its committees.

The Reverend Neil H. Swanson, Jr., and the Reverend Robert H. Scanland assist the Board at each meeting with their extensive knowledge of the various fields of the Society's missionary work. Mr. Scanland uses most of his time visiting the projects here at home

and becoming acquainted with other work that may need to come to the Society for consideration. He is personally acquainted with the fields of missionary endeavor of the Society, their leaders and many of the people. He is constantly able to make suggestions for development and larger self support as he visits the various places. He is also prepared to provide the Directors of the Society very considerable first-hand information on its work. During this year he visited the work in Anchorage, Alaska. This is Mr. Scanland's first year of work with the Society. His devotion to Christian service and his companionable self are outstanding parts of his capabilities.

The Reverend Neil H. Swanson, Jr., at the request of The Missionary Society, visited several Churches and their leaders and people in Hawaii last January, bringing to the Society very inspiring insights into the desires of many Churches there to keep fellowship with the free Churches through the National Association. He reported certain areas where assistance should be given by the Society if funds are available. During April, when this report is being written, Mr. Swanson, at the Society's request and using nonmissionary funds, is visiting the missionary work of the National Association in Greece, India, Hong Kong and elsewhere and using any remaining time to become acquainted with other overseas areas where assistance from our free Churches may be very much needed.

There are, at present, three general areas of endeavor in which The Missionary Society is active.

1. **Church Extension**
   Assisting with the founding and development of new Congregational Christian Churches. These Churches are mainly in places of real promise for the development of strong Churches.

2. **Aid to Established Churches**
   Certain established Congregational Christian Churches need the help of their sister Churches of the National Association. In some cases financial hardship has come upon them because they elected to remain free Churches. Some have been facing rapidly changing urban neighborhoods.

3. **Overseas Projects**
   Missionary activity abroad has also been a concern of the Missionary Society and much effort has been given by the Society to its overseas work.

Careful budgeting, information as comprehensive as can be secured, thoughtful deliberation, faithful attendance of the Directors at its Board meetings and most helpful assistance from the staff are the fundamental characteristics of all the work of The Missionary Society.

The Missionary Society was founded prior to the formation of the National Association, largely through the concern and devotion of Dr. Howell D. Davies and the call from many Churches wishing to remain free Churches and still to extend their interest to people on the mission fields. To this Society Dr. Davies gave most faithful service until his death last October. Now fully developed as The Missionary Society of the National Association, its Directors are at present evaluating its philosophy, purposes and methods and are giving special attention to the expansion of its work with much emphasis being given to Christian work overseas.

Financial assistance is given through The Missionary Society to a wide variety of projects, many of them arising from designated gifts. Projects supported by The Missionary Society from undesignated funds during 1963 included the following:

NEW ORGANIZED CHURCHES

Anchorage, Alaska
Anaheim, Calif.
Downey, Calif.
Granada Hills, Calif.
Huntington Harbor, Calif.
Long Beach, Calif.
San Jose, Calif.
Santa Maria, Calif.
Mundelein, Ill.
Rockford, Illinois
Cedar Rapids, Iowa
Birmingham, Mich.
Orchard Lake, Mich.
Livingston, Mont.
Lincoln, Neb.
North Royalton, Ohio
Seattle, Wash.

ESTABLISHED CHURCHES

Hawaii, Maui, Kaahumanu Church
Roundup, Mont.
Toledo, Ohio, Central Park Church
Big Piney, Wyo.
Dayton, Wyo.
Toledo, Ohio, Mayfair Congregational Church

COLLEGES

Piedmont College, Demorest, Ga.

OVERSEAS PROJECTS

Formosa — Jordan Wen

Greek Mission Project — work among the Evangelical Churches in northern Greece

Hawaii — support for work among Hawaiian Churches

Hong Kong — Berea Bible Institute and work among the refugees

South India — work among the Continuing Congregational Churches

THE BUILDING AND LOAN FUND

Mr. Robert Black.....Mansfield, Ohio

Mr. C. Ray Cook.....Wauwatosa, Wis.

Mr. Walter S. Davis.....Milwaukee, Wis.

Mr. George F. Humphrey.....Minneapolis, Minn.

Judge Henry Middleton.....Toledo, Ohio

Rev. George E. Mitchell.....Terre Haute, Ind.

Mr. A. Lester Slocum.....Milwaukee, Wis.
Chairman

The Building and Loan Fund was originally incorporated in April, 1959 (without stock and not for profit). In March, 1962, the incorporated Fund was dissolved and its assets were transferred to the Corporation for the National Association with the Building and Loan Fund becoming a Division of the Corporation.

Its purposes are to promote, encourage, assist, and in any manner aid the establishment, building, remodelling, maintenance, repair, location and/or relocation of Congregational Christian Churches which are members of or affiliated with the National Association of Congregational Christian Churches.

During the past four years about 30 Churches and individuals have been contributing about $5000 annually. We seek and encourage contributions from Churches and individuals so that we may extend our help to more Churches.

In January, 1961, we received a permanent tax exemption ruling by the Internal Revenue Service for contributions to the Corporation.

THE CONGREGATIONAL FOUNDATION FOR THEOLOGICAL STUDIES

Mr. E. W. Adams.....Marshalltown, Iowa

Dr. George V. Bohman.....Royal Oak, Mich.

Rev. George W. Brown, Jr.....Fall River, Mass.

Rev. Harold O. J. Brown.....Boston, Mass.

Rev. Russell J. Clinchy.....Forest Hills, N. Y.

Rev. Howard Conn.....Minneapolis, Minn.
Vice-Chairman

Rev. Henry D. Gray.....Hartford, Conn.

Mr. James R. Hutter.....Los Angeles, Calif.

Rev. Edmund A. Opitz.....Irving-on-Hudson, N. Y.

Rev. Norman S. Ream.....Wauwatosa, Wis.

Mr. Dwight H. Rich.....Lansing, Mich.
Chairman

Rev. Raymond A. Waser.....Pomona, Calif.

Secretary: Rev. John Claxton.....Milwaukee, Wis.

Liaison With the Commission on the Ministry:
Mr. Wilford D. York.....Milwaukee, Wis.

This Division is developing a new program for the training of ministers and other religious workers.

The aim of the Foundation is to further the Congregational tradition of a learned and devout ministry. In adapting programs of study to contemporary needs the Foundation shall have regard to standards of ex-

cellence recognized by graduate schools and universities.

The Foundation proposes to offer programs for qualified students in:

1. Training of Ministers
   a. Through sponsorship and assistance for qualified students in regular seminary programs.
   b. Sponsorship and financial assistance for qualified students for degrees to be granted by the Congregational Foundation for Theological Studies.
   c. Sponsorship and financial assistance for qualified students combining *a* and *b*.
2. Training for specialized workers in fields such as religious education through *a*, *b* and *c* as in section 1. above.
3. Short courses of training for lay ministers and other Christian workers without granting degrees.

Committees have been appointed to deal with (1) Admissions, (2) Curriculum, (3) Academic, (4) Finance and (5) Promotion.

THE CONGREGATIONAL PRESS

The Directors of The Congregational Press are the members of the Commission on Publications.

The Congregational Press, the newest of the Divisions of the Corporation, is in process of organizing its functions.

It will review materials in conjunction with the Commission or Board in whose area of responsibility the materials belong. Clearance from the responsible Commission or Board is designed to avoid duplication or overlapping with other materials which may have been proposed to the Commission or Board. Pamphlets, books and other materials, by individuals and by National Association agencies, on various aspects of church and religious life will be received for review. If approved, they will be published under the imprint of The Congregational Press.

REGIONAL GROUPS

The names of these Regional Associations and Fellowships and of their leaders are listed only for informational purposes. They are voluntary groups and are not organizationally parts of the National Association corporate structure. Functionally, however, they serve and advance our Congregational Christian work in many important ways to supplement the efforts of the National Association.

Maine Council of Congregational Christian Churches
Rev. Lowell G. Kjenstad, Bingham, Maine

New Hampshire-Vermont Association of Congregational Christian Churches
Rev. Arthur Childs, Troy, New Hampshire

Massachusetts Congregational Christian Fellowship
Rev. George W. Brown, Jr., Fall River, Mass.
Mr. J. Franklin Bond, Adams, Mass.

Connecticut Congregational Fellowship
Dr. Roy Gilmour Pavy, Hartford, Conn.

New York Fellowship of Congregational Churches
Mrs. Leroy Edwards, Brooklyn, N. Y.

Pennsylvania Association of Congregational Christian Churches
Eastern — Mrs. Walter Wilmarth, Kingsley, Pa.
Western — Mrs. William E. Miller, Pittsburgh, Pa.

Michigan State Association of Congregational Christian Churches
Dr. George V. Bohman, Royal Oak, Mich.

Southeastern Assoc. — Mr. George Gullen, Jr., Detroit, Mich.

Central Assoc. — Dr. Jean Karr, Jackson, Mich.

Western Assoc. — Mr. Paul Bennehoff, Lansing, Mich.

Illinois Fellowship of Continuing Congregational Churches
Mrs. Clarence Chelin, Princeton, Ill.

Tri-State Meeting of Indiana, Illinois and Southern Wisconsin
Rev. Leonard Maunder, Maywood, Illinois

Chicago Area Luncheon Fellowship
Mr. A. S. Oskamp, Glen Ellyn, Illinois

Wisconsin Congregational Council
Rev. Robert Vornholt, Spring Green, Wis.

Minnesota Congregational Fellowship
Dr. Howard Conn, Minneapolis, Minn.

Congregational Christian Fellowship of Iowa
Robert Sterenborg, Cedar Rapids, Iowa

Mid-America Congregational Fellowship (Kansas, Missouri, Oklahoma and Nebraska)
Mrs. Kathryn B. Calhoun, Wichita, Kansas

Congregational Club of Southern California
Mrs. James Solberg, Alhambra, Calif.

Northern Congregational Fellowship
Rev. Arthur Seebart, Soquel, Calif.

Congregational Fellowship of Washington
Mrs. Hugh Aughey, Seattle, Wash.

OUR HERITAGE

The Foundations on Which We Build

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THE CONGREGATIONAL WAY

by Henry David Gray, Ph.D.

The coming of the Pilgrims in 1620 marks the beginning of the Congregational Way in America.

But the Pilgrims had a history. The story of their "Way" roots back into the Bible.

The Old Testament idea of a covenant between men and God is the forerunner of the Compact signed in the cabin of the *Mayflower* before our immediate forefathers landed on the rock-bound New England shore.

Twin New Testament ideas of the Church inspired the Pilgrims. First comes the concept of each gathered group as a complete Church directly and fully dependent on God; eighty-six of the one hundred and five uses of the word "Church" in the New Testament refer to individual groups, as, for example, "the Church at Ephesus."

The second New Testament concept is the "Church" as the universal company of all true disciples of Christ in all places and in all generations — past, present, or future, an invisible spiritual fellowship.

The profound simplicity of the New Testament ideas of the Church was radically changed between the lifetime of Jesus and the landing of the Pilgrims.

Due in part to the evil tendencies toward domination present in men, and due in part to the political exigencies of the Roman Empire, most of the Churches accepted the leadership of a few big-city churchmen. This trend was given much support when the Emperor Constantine (himself not yet baptized!) presided over the "Council" of Nicea and from at least 325 A.D. sought to enforce uniformity of belief and practice throughout the Roman Empire, beginning at Constantinople (now Istanbul).

For a thousand years the struggle for first place in

the organized, political "Church" was one of the chief power factors in the Western world. Pope Hildebrand, bishop of Rome, claimed hegemony over all the Churches, although the word "bishop" from the earliest times was used to describe the "overseer" elected by a local Church, and although certain Near East Churches, known today as the Copts, had always maintained their independence. In 1053-54 nearly all of the Churches of the numerous peoples of Eastern Europe and the Near East declared the bishop of Rome to be outside the Church Universal; these Churches, now numbering 250,000,000 adherents, are called the Eastern Orthodox Churches.

Through the centuries, noble souls like Benedict in Italy, John Wyclif in England, and Francis of Assisi, sought either to purify the Christian belief and practice of the Churches or tried to re-establish Churches like those of New Testament times.

By the sixteenth century the political and moral corruption of the Vatican reached an incredible point, under Pope Alexander VI, and by the year 1519, Martin Luther proposed a thorough-going reformation, which was summarily rejected. The Reformation inevitably followed, caused or supported by new learning, fresh understanding of the culture of the East, political developments in Germany, England and Switzerland, moral revulsion against the decadent papacy, and a resurgence of New Testament religion growing out of renewed study of the Scriptures.

In John Calvin and Ulrich Zwingli the Reformation was primarily a revolt against pagan practices like the cult of Mary, veneration of the saints, images and relics, the doctrine of purgatory, and the sale of indulgences (remission of the temporal punishment due to sin). But there was not, as yet, any great concern to restore to their proper place the twin concepts of the Church set forth in the New Testament.

In England, as early as 1560, a few men and women, on the basis of their study of the Bible, began to realize that Church life and work necessarily must reflect Christian convictions. Under Queen Elizabeth I, who sought a common religion as a bond of political unity, the "Dissenters" (as they came to be called) began to make their costly witness to the centrality of personal conviction. Their daring ofttimes cost them their lives, as in the case of Pastor John Greenwood, Attorney Henry Barrowe and Author John Penry killed on the scaffold in London in 1593.

Soon, in widespread locations throughout England, Wales and Ireland, intrepid bands of believers, whose only headquarters was heaven, began to meet for prayer, Bible study, and mutual assistance. With the advent of Oliver Cromwell tolerance triumphed, and Congregational men preached in St. Paul's Cathedral, Westminster Abbey, Christ Church in Oxford and in numerous well-known pulpits throughout the land.

At length, in the 1650's, for five and one-half years "The Westminster Assembly" of divines, with five dissenting deputies, arrived at the noble statement of Christian doctrine which is the chief platform of Presbyterianism, the Westminster Confession of Faith, the Longer Catechism and the Shorter Catechism. This statement concerned *both* doctrine and polity or church organization. The Congregational men found inadequate tolerance in the doctrine and unacceptable centralization of authority in the church organization.

Thus, in 1658, in the Chapel of the Savoy Palace in London, *in eleven days,* about 200 Congregationalists from 120 Churches gave us the great Savoy Declaration, which made a few highly significant changes in the Westminster Confession and which wrote a crisp, clear and commanding statement of the Congregational Way — the New Testament Way — in polity. The Declaration was unanimously accepted and stands

today as one of the great — perhaps the greatest — statements of the Congregational Way.

Cromwell died before the Savoy Declaration could be presented to him. The return of monarchy brought persecution; persecution led to removal to Holland. There in the University City of Leyden, Pastor John Robinson led an unusual company of well-trained, learned, and devout Congregationalists, most of whom had come to Holland from the village of Scrooby in England. It was from this Church that there came those known to us as "the Pilgrims." And when Pastor Robinson, staying behind because of health, prayed God's Blessing upon them ere they left the shores of Holland, he gave Congregationalists of all future years a watchword, saying "God hath yet more light and truth to break forth from His Holy Word."

The story of the valiant few (about 100) close-cramped aboard the *Mayflower* has often been told and deserves to be forever retold. The Congregational Way came to America in the *Mayflower,* and Governor Bradford's account of the Plymouth Plantation will continue to be an epic of faith and courage. Laymen carried forward the work of the Church, Elder Brewster being the chief of them.

Came 1630 and the Puritan influx to what is today Boston and Salem. At Salem the election of pastor by people, the ordination of pastor in the name of God by lay representatives of the Church and the writing of a brief "covenant" illustrated the acceptance by the Puritans of the Congregational Way. (Earlier the Puritans sought simply the purification of the Church of England.) Harvard College soon was founded to provide training for ministers.

In 1936 Thomas Hooker led a company of about 100 from the Boston area into the Connecticut River Valley and founded Hartford, in order to apply to civil affairs the hard-won liberty of the Congregational Way.

Three years later the Connecticut Colony was formed and its "Fundamental Orders," the principles of which are found in a famous sermon by Thomas Hooker, was the first of America's constitutional documents and, indeed, its chief ideas and even some of its phrases are incorporated in the Constitution of the United States.

In village after village the Congregational men gathered themselves together to form a civil government and a Church. The "New England Town Meeting" held in the "Meeting House" of the Church became, and continues to be, a symbol of their Christian faith applied to civic life. In due course all of New England became the American heartland of the Congregational Churches.

It could not be expected that there would be lacking in America those influences which, in other times and places, had led to centralization and authority.

In 1709 a handful of men in Connecticut, chiefly from Yale College, developed a presbyterian-type government which, by act of the colonial government, was decreed obligatory on the Churches. Thirty-two Churches openly flouted the law, others did not follow it in practice, and opposition was so great as to cause the presbyterian-type control to be ineffective except in one county. In 1710 John Wise penned his brilliant defense of Congregationalism, "The Churches' Quarrel Espoused." In the ferment of the War of Independence the Congregational ministers became "The Black Regiment" furthering the political philosophy of freedom, recruiting regiments, serving as chaplains, and even using Meeting Houses as supply depots. Thus, when the Constitution of the United States was written it guaranteed religious freedom. And the new Connecticut Constitution marked the legal end of the whole 1709 quasi-presbyterian system. Its total collapse came with the attempt to "try for heresy" Horace Bushnell,

devout, spiritually creative thinker, educator and preacher.

"Westward, ho!" meant for the Congregationalists a disastrous "Plan of Union" (1801) by which perhaps as many as 2,000 Congregational Churches gathered west of the Hudson River became Presbyterian. But, further west, the Congregational men were busy gathering Churches, founding colleges, and spreading their ideals of freedom.

In the new land of California the first school, first newspaper, first governor, first university and first theological seminary were the products of the Congregational Churches.

In 1852, the "Plan of Union" with the Presbyterians was abrogated and in 1865 the Churches set forth a platform of Church organization which is unequivocally Congregational. This, together with the 1871 Oberlin statement, was the basis for the fellowship of Churches nationally — in complete freedom.

Mission concern proliferated in all directions in America and throughout the world. It was called into being as Congregationalists, moved by the Spirit of God, sought to answer His call. The missionary movement was the result of vital, spiritual faith. It came from the bottom up, not from the top down.

With the dawn of the twentieth century the world had entered a new era of science and centralization. Huge business enterprises and enormous national complexes developed and with them came an ever-increasing tendency toward centralization. Even the Churches, it was held, should adopt the ways of the world in its emphasis on "bigness," "expert" direction, and even political procedure. The situation faced by our forefathers in the Roman Empire, in the Middle Ages, and in the days of Queen Elizabeth I, with new weapons of communication and of control, is once

again the predicament of present-day Congregationalists.

With the consolidation of states into powerful conference organizations, also came a unification of control over all 17 independent homeland agencies, accomplished in 1936. There followed an increasing attempt to control the Churches and ministers, and administrators turned eagerly to thoughts of merger with some other more "structured" denomination.

In 1947 the "Evanston Meeting" called together those who were committed to the Congregational Way. Out of this meeting grew organizations of free fellowship dedicated to uphold and advance the cause of freedom in Christ. Churches have again borne witness to the importance of the Voice of God speaking to conscience, the value of the individual man over against the organized mass, the freedom of the ministry, and the creative Christianity of the New Testament.

Renewed and invigorated Congregationalism has produced state and area Fellowships, a National Association, a Congregational Missionary Society, the young people's Pilgrim Fellowship, Congregational Women, a thrilling upsurge of new Churches, an unprecedented increase in missionary work, and a range of commissions dedicated to the service of the Churches.

WHAT DO CONGREGATIONALISTS BELIEVE?

by Howard J. Conn, D.D.

Congregationalists do not differ markedly in their beliefs from people of other denominations. Historically we have been in the mainstream of the Christian Church and have made a distinctive approach not in the matter of theology but in regard to our views about the nature of the Church as an institution.

Therefore, we adhere to the basic insight of Christian faith that "God was in Christ reconciling the world unto Himself." We believe that the world of the physical universe is not an accidental creation aimlessly adrift, but that it is the handiwork of a Divine Creator. God the Father is the aspect of Deity which stands behind and beyond existence — guiding toward an ultimate purpose, working through the development of life described by science, and sustaining every finite part of His universal masterpiece. This Creator God manifested Himself most fully in the person of Jesus of Nazareth, who is the Incarnate Christ to reveal unto mankind the purpose and power of the Father. His wisdom and strength are available to us, His human children, through the Holy Spirit whose continuous activity makes Divine Presence accessible to you and me.

Congregationalists thus take Jesus Christ to be "the clue" to the meaning both of history and of life. The Kansas City "Statement of Faith"† is a cogent summary of Christian belief. Within the framework of traditions it emphasizes the essentials while leaving freedom for diversity of interpretation concerning details.

Each individual is welcome to put meaning into that framework through the earnestness of his own spiritual adventure.

Two unique aspects must be underscored when we ask what Congregationalists believe. First is the cen-

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†See end of article.

trality of freedom. The dignity and opportunity which belong to us as children of God form the cornerstone of Congregationalism. We cannot say that every member of our Churches must believe any specific dogma, because in our fellowship we recognize the right of the person to follow the leadings of revelation, prayer, study and meditation. We acknowledge what Pastor John Robinson told the Pilgrims as they set sail from Holland, "God hath yet more light and truth to break forth from His Holy Word." We ask each one to be alert and receptive to the ways of the Lord, "made known or to be made known unto us." We are guided by tradition and the accumulation of wisdom, but we prize freedom above conformity.

Secondly, we do not regard belief to be the basis of discipleship but consider the fundamental issue to be one of commitment or purpose. We accept seriously the notion of "Covenant" which scholars are now coming to see is the heart of Biblical religion. We are bound together not by uniformity of belief but by the acceptance of a covenant purpose to be the "people of God." A covenant is an agreement *to do something* rather than to believe something. Congregationalists since 1629 have made the basis of church membership the acceptance of the one-sentence covenant used in gathering the Salem Church:

> "We covenant with the Lord and one with another, and do bind ourselves in the presence of God, to walk together in all His ways, according as He is pleased to reveal Himself unto us in His blessed word of truth."

To us this is a precious heritage and a rare insight. We as members of the congregation do bind ourselves one to another and each to the Invisible God; and in this bundle of fellowship we do promise to support one another in our mutual effort to live and serve as God guides us. This commitment in conscious fellowship with the Divine gives a dimension to our life that is

thrilling. It changes and empowers us far beyond intellectual argument about theological details.

Come, let us worship the Lord, our Maker,
And let us walk in His ways together.

* * *

†The Kansas City Statement of Faith formulated in 1913:

"We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, His Son, our Lord and Savior, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting and inspiring the souls of men.

"We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us.

"We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood.

"Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting."

THE IMPORTANCE OF CONGREGATIONALISM TODAY

by John W. Claxton, D.D.

Congregationalism was born in a time of tension and conflict. Nearly four hundred years ago two religious ideas found themselves locked in uncompromising opposition. One was the idea that those who had, over the years, gotten the controls of religion into their hands were divinely empowered to exercise authority over almost every aspect of the individual's religious life. Those who held to this idea naturally concluded that progress in God's Kingdom depended on their retaining these controls and further, that they were justified in resorting to any restrictive measures to accomplish their end.

The other idea was this: God speaks to individuals also. He calls persons to follow the leadings of His spirit. He lays responsibilities on their shoulders. And when God speaks to an individual he must be free to listen and obey, even to the point of disobeying if his conscience orders, the commands of men, be they of a secular or even a religious nature.

We know the outcome of the struggle between these two ideas as they battled with each other several centuries ago. In a very real sense the latter idea contending against what seemed invincible power, gained the ascendancy. It came to America and here flowered in such profusion and vitality that it determined not only the character of our people but also of our government and institutions. For many years now we of America have been prouder of nothing than of the fact that we gave to the world the concept that government should rest upon the free consent of the governed. This was a revolutionary idea when it was born. But let it not be forgotten that it was born in the minds and souls of our spiritual forbears who believed that their

first duty was obedience to God, even though it meant disobedience to constituted religious authority.

Now history repeats itself. Today these two ideas are again locked in impassioned conflict. Once again it is being contended that individuals must be subservient to the corporate structure, and that in a time when evil is so strong, good men must organize and employ the structures of power to make their influence felt.

But let it be remembered that God's way is not man's way. Let it be recalled that it was not organization that toppled evil from its thrones in the days when Christianity was young. It was good men, responding as God directed them, first through the impact of their Godly lives, and then through the influence of their righteous and helpful labors. The real power in Christianity in that corrupt world was well expressed in the tribute that was paid the Christians by their enemies — "How these Christians love one another!"

Today the most essential element in the struggle with evil is still the individual who thinks of himself as responsible and free. Surely, then, it follows that of supreme importance is that religious fellowship which provides a haven of strength and opportunity for all who believe in the importance of the free man. Congregationalism stands ready today to provide such a fellowship, even as it has throughout the four centuries of its existence. This is our essential task as Congregationalists in such a time as this. And as Congregationalism is faithful to its present opportunities, we believe that history will prove by the faithfulness of our witness in the coming years that we have indeed been called "to the Kingdom for such time as this."

Today we do well to recall the timely warning of Mark Twain with respect to putting our faith in religious uniformity, buttressed by the structures of power. In his CONNECTICUT YANKEE IN KING ARTHUR'S COURT, the hero goes to sleep in the Twentieth Century and wakens in the Sixth. He immedi-

ately sets out to reorganize the life of those distant days. Among other things, Mark Twain's hero reports as follows, with respect to his handling of the problem of religion:

"I had started a teacher-factory and a lot of Sunday schools the first thing; as a result, I now had an admirable system of graded schools in full blast in those places; and also a complete variety of Protestant congregations all in a prosperous and growing condition. Everybody could be any kind of a Christian he wanted to; there was perfect freedom in that matter. But I confined public religious teaching to the churches and the Sunday schools, permitting nothing of it in my other educational buildings. I could have given my own sect the preference and made everybody a Presbyterian without any trouble, but that would have been to affront a law of human nature; spiritual wants and instincts are as various in the human family as are physical appetites, complexions and features, and a man is only at his best, morally, when he is equipped with the religious garment whose color and shape and size most nicely accommodate themselves to the spiritual complexion, angularities, and stature of the individual who wears it; and, besides, I was afraid of a United Church; it makes a mighty power, the mightiest conceivable, and then when it by and by gets into selfish hands, as it is always bound to do, it means death to human liberty and paralysis to human thought."

WHAT IS THE NATIONAL ASSOCIATION?

by Harry R. Butman, D.D.

The National Association of Congregational Christian Churches is a fellowship of independent and autonomous local Churches, each complete under the Headship of Christ, united in a free relation of affection for the purposes of mutual counsel and support, and for the advancement of the Kingdom of God according to the historic usages of the Congregational Way.

The National Association was formed at Detroit, Michigan, November 9 and 10, 1955, by delegates elected by called meetings of local Churches and sent to this gathering for the express purpose of creating such a fellowship. This action was taken because it was evident, after years of opposition to the merger with the Evangelical and Reformed Church, that mere negative resistance would not preserve those freedoms which are the very essence of Congregationalism. It was all too clear that scattered Churches, however staunch in their loyalty to the Congregational Way, would die in isolation and loneliness unless they clasped hands in fellowship. After much thought, heart-searching and prayer, certain Churches resolved to covenant together in the Congregational manner. Articles of Association were drawn up incorporating the Scriptural basis of Congregationalism, reaffirming the principles of autonomy and fellowship, and stating the purposes of the National Association. Thus the National Association became the custodian of the Pilgrim heritage.

The National Association differs chiefly from an

ordinary association of Congregational Churches in its nation-wide scope. But in an age when jet transportation brings Massachusetts and California closer together in terms of time than were Plymouth and Salem, the novelty of distance is unimportant. The National Association, like any traditional Congregational association, brings local Churches together for counsel, inspiration, and fellowship. It has no ecclesiastical authority and no binding creed.

Functionally, the National Association has, of course, a more complex organization than a local association. Since it exists to deal with the large-scale, long-range concerns of the Churches, the National Association has assumed a functional structure. There is now a legal entity called the Corporation for the National Association, a Wisconsin corporation. The Missionary Society, The Building and Loan Fund, The Congregational Foundation for Theological Studies and The Congregational Press are divisions of this parent corporation. There are also such Commissions as are necessary for carrying on the work of the Churches which lies beyond the local parish. These commissions, together with the Executive Committee of the National Association, and the staff at the national headquarters, offer the local Churches the outreach which is the practical corollary of the principle of fellowship. In Minneapolis in 1962 a Committee on World Christian Relations was formed for the purpose of maintaining fellowship between free Churches in this country and abroad.

In order to minimize the possibility of a recurrence of the bitterness and schism engendered in the past two decades, when powerful boards and officials took action

contrary to the will of many Churches, a mechanism whereby the Churches will be able to exercise control over national officers, boards, corporations, and commissions has been adopted after long study and much revision. This mechanism is called a *Referendum Council,* and it is an adaptation of the time-honored Congregational device of fellowship known as a vicinage council. The Referendum Council is spelled out in technical detail in the Articles of Association and By-laws, but in essence it simply means that the Churches have the right and power to review and modify any action or proposal of any national bodies or officers, and provides a way of exercising this right and power.

The years of experience and growth since 1955, set against the background of the changing denominational scene, have made necessary an important action taken at the Cheyenne Annual Meeting. When the former General Council of the Congregational Christian Churches merged itself with the United Church of Christ, a body which has never committed itself to Congregational principles and polity, and has applied for membership in the World Alliance of Reformed Churches holding to the Presbyterial Order, it became clear that the continuing Congregational Churches were left without either a national headquarters, or a national assemblage for fellowship, inspiration, and cooperation. At Cheyenne, Wyoming, August 24, 1961, the National Association took the bold, but logical and necessary step, of declaring itself to be the successor to the former General Council of the Congregational Christian Churches. A carefully worded resolution asserted the readiness of the National Association to serve all Congregational Christian Churches

not having become parts of the United Church of Christ, and stated that henceforth the denominational headquarters for the fellowship was 176 West Wisconsin Avenue, Milwaukee, Wisconsin. The National Association maintains the historic continuity of Congregationalism, not by paper statements in a setting of synodical authority, but by continuing the polity and usages of the Churches as they were prior to the outbreak of the merger controversy.

The National Association is the guarantee that the great freedoms of the Congregational Way, bought long ago by study, blood, and fortitude, will not die in our time. No way of Church life has exceeded Congregationalism in its trust of the free Christian man, with Christ as his leader, and the light ever breaking forth from God's Holy Word as a lamp unto his feet. In a world of conformity and collectivism, with many religious leaders infected with the fear of freedom, and a loss of faith in the individual, the National Association is a daring and blessed venture in Gospel liberty. In a day when the mass of men are depending on organization, size, political power, and obedience as the means for incarnating the simplicities and intricacies of Christ's teaching, the Churches of the National Association, trusting not in might and power but in the Spirit of the Lord, have banded together to stand fast in the liberty wherewith Christ has made them free. Before them stretches a rich future of work and witness.

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OUR PUBLICATIONS

GENERAL

"THE CONGREGATIONALIST" — monthly magazine. Single copies free on request.
Yearly subscription $2.50 singly, $1.00 in clubs of ten or more.

"THE CONGREGATIONALIST" is the chief medium of communication among the Congregational Christian Churches of the National Association.

HANDBOOK — One copy free to pastors and Churches, additional copies 50c each.

CHRISTIAN EDUCATION

HERITAGE MATERIALS

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We Would Be True, a study guide in three units, by Mrs. George Berkaw, Jr. The first unit, Our Heritage, will be ready in June, 1963.

A Study Guide in Congregationalism by Mrs. K. K. Voight.

Study Guide for the book, Congregational Way of Life, by George Brown, Jr.

Plimoth Plantation Teachers Kit

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Excellent for evaluating materials from the various publishers.

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Pilgrim Travels — in Two Parts

Part I is the story of the Pilgrims in England and Holland and closes with the signing of the Mayflower Compact.

Part II is the Pilgrims in America and ends with the first Thanksgiving.

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Minutes of national meetings, and of meetings of national officers. 1 copy free to each Church.

WOMEN'S WORK

"Stimulating Suggestions" a first-class guide to program, planning, worship, organization. Single copies free on request, additional copies $1.00 each.

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Sample Constitution for Women's Fellowship

Sample Bylaws for a Women's Group

Circle Membership: To Change or Not

Areas of Concern for Women's Fellowships

"Program Chairman? Oh, No! I Can't Possibly"

Ways of Worship — dramatized Congregational History.

CONGREGATIONAL FELLOWSHIP

CONGREGATIONAL CLUBS — "For Such a Time," practical advice for Congregationalists in other denominations. One copy free on request, 10c each for additional copies.

PROMOTIONAL MATERIALS

CONGREGATIONALISM

(Free, except as noted)

The Biblical Basis of Congregationalism — by Harry R. Butman.

The Congregational Witness to the World Today — by Dr. Henry David Gray.

Destiny for Congregationalism — by Dr. Malcolm Burton. $2.50.

The Unending Fight for the Freedom of Our Churches — by George V. Bohman.

The Congregational Way of Life — by Arthur A. Rouner, Jr., $2.34 each. $2.10 (five or more).

The National Congregational Fellowship — (Men and Women).

Prison Church and Pilgrim Ship

The Dilemma of Congregationalism — by Dr. Howard J. Conn. 50c each.

The Creative Years — by Dr. Harry R. Butman.

The Golden Years — by Dr. Harry R. Butman. 25c each.

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What it Means to Be a Member of a Congregational Church

The Meeting House

The Ministry of the People

With One Sound of the Heart

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Questions and Answers Mimeographed material for the Church membership class.

CALENDAR SERVICE AND CHURCH YEAR

Weekly calendar service is available from several independent publishers, information on request.

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World Communion by Dr. Howard Conn.

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All available in quantity. Charlton Heston recording of *Thanksgiving* also available.

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Additional copies 25c each..

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Ordination Service one copy available free.

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MINISTERIAL TRAINING. The Milwaukee office will supply information concerning "The Foundation for Theological Studies," and also concerning conventional theological schools.

ADDITIONAL PUBLICATIONS on Congregationalism, the merger, and all aspects of Church life and work are available from the Milwaukee office.

STATE AND REGIONAL MATERIALS may be obtained either from the national office, or from the state or regional office.

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ARTICLES OF ASSOCIATION

of the

National Association of Congregational Christian Churches
of the United States

Preamble

WHEREAS, churches of the congregational order have historically held to certain truths, chief among which are the freedom of the Christian man maintained at all costs and all hazards; the right of the local church to self-government in all matters temporal and spiritual, because of Christ's word that where two or three are gathered together in His name He is in their midst; the fellowship of the churches in the spirit of love, without compulsion or restraint and free from the bondage of creed or ecclesiastical control, and,

WHEREAS, the congregational way is one of the great outer and corporate expressions of the inner and individual life, and,

WHEREAS, the needs of our time demand that these timeless principles be revived and given national, as well as local, expression, and,

WHEREAS, the advance in transportation and communication is such that churches a continent apart are now as near together as the contiguous churches of yesterday, and,

WHEREAS, it is desirable that Congregational Christian Churches have an organization embracing the entire nation, of which the members shall be churches, and through which they may counsel and may realize their common purposes, and advance God's Kingdom;

WHEREAS, Churches by delegates assembled in Detroit, Michigan, on November 9 and 10, 1955, first organized and elected temporary officers of the National Association of Congregational Christian Churches;

THEREFORE WE, the churches by our delegates here assembled in Wauwatosa, Wisconsin, this 25th day of October, 1956, do covenant in this national association of Congregational Christian Churches to walk together in

the ways which God anciently revealed to our fathers, and in such further ways as He may yet reveal to us, the present form and purposes being hereinafter stated. Amen.

ARTICLE I. NAME

The name of this association shall be the National Association of Congregational Christian Churches of the United States, hereinafter called the Association.

ARTICLE II. PURPOSE

The purpose of the Association shall be:

To provide a means by which Congregational Christian Churches of this nation may, without in any wise disturbing or altering their present associations and affiliations, consult and advise together as churches upon matters of common concern to them, both temporal and spiritual;

To provide this closer fellowship and unity in all spiritual matters among Congregational Christian Churches;

To aid, in such ways as may from time to time be appropriate and proper, the continuance and growth of those Christian purposes and practices which have been the historic and accepted characteristics of Congregational Christian Churches.

In case of necessity to do and perform any and all functions ordinarily and customarily performed by Congregational Christian associations.

To promote, carry on and supervise such co-operative activities among member Churches as to them from time to time may seem wise and expedient.

Upon application therefor by member Churches, to provide for them such assistance, whether financial or through advice and consultation or otherwise, as may be proper and expedient.

ARTICLE III. MEMBERSHIP

1. CHURCHES

Membership in the Association shall be by Churches, which membership shall not be considered inconsistent with membership in any other Congregational Christian Association or conferences; in all matters submitted to the

Association for consideration, each member Church shall have one vote.

1. Any Congregational Christian Church may become a member of the Association by congregational action taken at any duly called and held meeting of such Church, which congregational action shall then be certified to the secretary of the Association by the Church clerk, at which time such Church shall become a member. Membership may be withdrawn by any member Church at any time by like action and certification, without impairment of any of its temporal or spiritual rights as a Congregational Christian Church.

2. Affiliated Fellowships. Fellowships of Churches in sympathy with the purposes and goals of this Association may request a mutually agreeable affiliation, without vote, but with voice, whether or not any or all of their individual member Churches are members of this Association. Such affiliation shall be in the spirit of fellowship and shall never be the basis for the exercise of ecclesiastical control by this Association or by the affiliate.

3. Associate member Churches. Any Christian Church, in sympathy with the purpose and goals of this Association, and in accordance with the procedure of ARTICLE III, Section 1, above, may request an associate membership in the Association, without vote, but with representation on the floor at meetings.

ARTICLE IV. OFFICERS AND COMMITTEES

1. *Officers.* The elected officers of the Association shall be as follows: Moderator, Assistant Moderator, Secretary, Treasurer, and Historian, and such other officers as may be named in the Bylaws.

a. The *Moderator* shall be elected for a term of one year and shall preside at all meetings of the Association. Men or women, either clergy or lay, shall be eligible for election.

b. The *Assistant Moderator* shall be elected for a term of one year and shall fill the office in the absence of the Moderator, or at his request. In case of a vacancy in the office of Moderator, the Assistant Moderator shall fulfill the duties during the unexpired term.

c. The *Secretary* shall be elected for a term of one year

and shall keep a full and accurate record of the proceedings of the Association and of the Executive Committee. He shall keep a record of the membership and attendance and receive official communications, send notices and correspondence as directed by the Association or the Executive Committee.

d. The *Treasurer* shall be elected for a term of one year and shall be the custodian of the funds of this Association. He shall receive all contributions and disburse funds under the direction of the Executive Committee to whom he shall report upon request and to the Association to which he shall report at its annual meeting. The Executive Committee shall require a sufficient bond to be posted by the Treasurer and shall require that his books be annually audited.

e. The *Historian* shall keep a written chronology of important historical events and accomplishments of the National Association which are pertinent to the development and promotion of Congregationalism.

2. *Election.* The officers shall be elected at each annual meeting.

3. There shall be:

a. An *Executive Committee* consisting of twelve members who shall be elected for a term of four years. Their terms of office shall be staggered from the time of the adoption of these articles so that finally three shall be elected annually.

The *Executive Committee* shall be elected from the membership of member Churches of the Association. Members of other committees and commissions, other officers and employees shall be chosen and approved by the Association or by the Executive Committee acting ad interim.

The *Executive Committee* shall meet on call of the secretary and the chairman who shall be elected by the committee.

The *Executive Committee* shall act for the Association between its meetings, but the committee's action shall be subject to ratification and review by the Association. Minutes of the actions of the committee shall be kept and presented to the Association for ratification and review at the next regular meeting.

b. No officer or appointee of the Association shall, by

virtue of such office, have any ecclesiastical authority or standing.

c. The Executive Committee may appoint an Executive Secretary whose term of office, remuneration and duties shall be as agreed upon at the time of appointment; such appointment and agreements shall be subject to relevant provisions of the Bylaws and subject to the approval of the next regular meeting of the Association. No Executive Secretary shall serve more than six years or shall thereafter be eligible for reappointment.

ARTICLE V. MEETINGS

Regular meetings of this Association shall be held annually, the exact time and place to be fixed by the Executive Committee unless otherwise ordered by the Association. Announcement of such meetings shall be made at least three months in advance.

Special meetings may be convened upon the call of the Executive Committee or when twenty or more member Churches have so requested; such meetings shall consider only that business stated in the call for the meeting, which call shall be made not less than thirty days prior to such meeting.

A quorum shall consist of the delegates present representing 20 per cent of the churches holding membership in the Association, except as provided in ARTICLE IX hereafter.

ARTICLE VI. CORPORATION

There shall be a corporation for this Association, the purpose of which shall be to provide ways and means for the continuation, fostering, and advancement of the historic and accepted practices of Congregational Christian Churches, as these practices are stated and defined in the Articles of Association and Bylaws of this Association.

ARTICLE VII. BYLAWS

The Association may from time to time make, alter, amend or repeal Bylaws, consistent with, and to carry out but not augment, the purposes and functions set forth herein.

Bylaws may be adopted, altered, amended or repealed

upon a two-thirds vote of the members present and voting, but no Bylaw may be altered, amended, or repealed on the same day the change is first proposed.

ARTICLE VIII. REFERENDUM COUNCIL

Since ecclesiastical power under God rests solely with the local Churches, the member Churches of this Association have, and shall retain among their other rights and powers, the right and power to review and modify any proposal or action by any agency or creature of the member Churches of the National Association when such proposal or action is deemed by the Churches to be in violation of the principles set forth in these Articles. The Churches also have, and shall retain among their other rights and powers, the right and power to initiate action which they deem wise and proper.

Such right and power to review, modify, or initiate may be exercised by means of a Referendum Council, which may be called by not less than ten percent of the member Churches.

The manner of calling and constituting a Referendum Council, the functioning of such a Referendum Council, and the method of voting on a question referred to the Churches by a Referendum Council, shall be governed by the relevant provisions of the Bylaws of this Association.

ARTICLE IX. AMENDMENT

At any duly called and held meeting of the Association, a quorum being present, these Articles of Association may be amended by a two-thirds vote of the member Churches represented at such meeting through their delegates, (1) notice of such proposed amendment or amendments having been given at a previous meeting, or (2) the proposed amendment or amendments having been requested by twenty or more member Churches. In either case, the full text of the proposed amendment or amendments shall be printed and distributed with the call to the meeting at which they are to be considered.

BYLAWS I. MEETINGS

1. Regular meetings shall be held annually at times and places fixed by the Executive Committee, which shall

issue a call of the meeting signed by its Chairman, as provided by the Articles of Association.

2. Special meetings shall be called and held as proposed in Article V of the Articles of Association.

II. MEMBERSHIP AND VOTING

1. Each Church which is a member of the Association as provided in the Articles of Association, may be represented at meetings of the Association by a delegate chosen in such manner as each Church may for itself determine. Such delegate shall, nevertheless, be certified to the meeting by the proper officer of the Church which he represents. A person may represent more than one Church but not more than a total of ten Churches as an official delegate.

2. Any member Church may designate one or more alternate delegates, in addition to the official delegate, such shall be certified in the same manner as the official delegate. Alternate delegates may attend all meetings and take part in any business, but shall not be permitted to vote, except that one delegate may vote for the Church in the absence of the official delegate.

3. Any person who signifies his interest in and sympathy with the purposes of this Association may attend any meeting on his own initiative, or by designation of his Church, as an Observer, without vote, to whom the Moderator may grant the privilege of the floor.

4. In all matters which come before the Association or a meeting thereof for action, each Church shall be entitled to one vote. All official delegates shall have equal privileges in debate and in making motions or otherwise bringing matters before a meeting.

III. OFFICERS

1. *Moderator.* The Moderator and Assistant Moderator shall be elected by the members of the Association. Such election shall be held at the first business session of the annual meeting. The Moderator, and Assistant Moderator, shall take office upon adjournment of the meeting at which they are elected, and shall hold office for one year or until their successors are elected.

The Moderator, or in his absence, or at his request, the Assistant Moderator, shall preside at the meetings of the Association. The Moderator may deliver an address upon a subject of his own selection at the opening of the meetings of the Association over which he presides. It is understood that his acts and utterances have no authority from or upon the Association, except as he may be specifically authorized by the Association or Executive Committee.

2. *Secretary.* The Secretary shall be elected by the members of the Association. He shall be the custodian of the archives and records of the Association. He shall keep full and accurate records of the proceedings of the Association and of its Executive Committee. He shall keep the membership roll of the Association and it shall be his duty to see that due notice of meetings of the Association and of the Executive Committee are given and that due notice is given of the action taken by these bodies whenever such notice is necessary or appropriate or is directed to be given.

The Association or the Executive Committee may appoint one or more assistant secretaries to assist the Secretary in the performance of his duties, and the Secretary may, with the consent of the Executive Committee, delegate to the Executive Secretary, if there be one, the performance of such of his functions as he may desire.

3. *Executive Secretary.* The Executive Secretary, if and when one shall be appointed, shall perform such duties and functions as may be included in the terms of his appointment or as may from time to time be requested of him by the Association or the Executive Committee.

4. *Treasurer.* There shall be a Treasurer elected annually, whose duties shall be as provided in Article IV of the Articles of Association.

5. *Historian.* The Historian shall be elected for a period of one year by the Association at its Annual Meeting. The duties shall be as described in Article IV of the Articles of Association.

6. The terms of office for the Secretary, Treasurer, and any other officers not otherwise provided for, shall begin January 1, following the meeting at which they are elected and shall continue for one year and/or until their successors take office.

IV. COMMITTEES

1. *The Executive Committee.* The Executive Committee shall be composed of the Moderator, ex officio; the Immediate Past Moderator; and 12 members chosen as prescribed in the Articles of Association. The Secretary shall be *ex officio* a member without vote. No person shall be eligible to successive re-election on this committee after having served a full term of four years until one year shall have elapsed. The Executive Committee may make rules for its own guidance not inconsistent with the Articles of Association and these Bylaws. Due notice having been given to all members, seven shall constitute a quorum.

The Executive Committee shall be the Association ad interim and shall transact such business as the Association shall from time to time direct. It shall not contravene or exceed the authorizations, implied, inferred or explicit, in the acts and votes of the Association itself. In the intervals between meetings of the Association it shall represent that body in all matters not otherwise provided for but shall in no case exceed the prerogative of the Association itself.

(a) The Executive Committee shall have authority to contract for all necessary expenditures for carrying out policies authorized under the Articles of Association or authorized by the Association, and to approve claims therefor; shall consult the interest of the Association and act for it in intervals between meetings in all matters of business and finance, subject to the direction of the Association; and shall make a full report of all its doings, the consideration of which shall be part of the order of business at the next regular meeting. It shall provide a suitable form of voucher for expenditures of the Association and shall secure a proper auditing of its accounts.

(b) The Executive Committee may submit to the Association for consideration any recommendations that it may deem useful for the development of the life and work of the churches.

(c) It may fill any vacancy occurring in its own number or in any committee or office in the intervals between meetings of the Association, the person so appointed to serve until the next regular meeting of the Association.

(d) It shall appoint any committee or commission ordered by the Association, but not otherwise appointed.

(e) It shall suggest to meetings of the Association proposed and appropriate agenda and make preliminary provision for carrying the same into effect; but any such agenda may be modified and amended by the meeting and the discussions and actions of the meeting shall not in any manner be limited by such suggested agenda, nor by the Executive Committee whether acting as a business committee or otherwise.

(f) The Executive Committee shall serve as the business committee for the meetings of the Association. It may appoint other special committees to deal with phases of work not covered by other agencies as the need arises.

(g) The Executive Committee shall determine when a necessity exists as contemplated by Article II of the Articles of Association.

2. *Committee on Credentials.* A committee on credentials composed of five persons shall be elected at each regular meeting to serve at the next regular meeting and at any intervening meeting. The committee shall prepare and report as early as practicable a roll of members of the Association represented at the meeting with the names of their representatives determined by the presentation of credentials from the electing churches. This roll shall be made available to all delegates by posting or duplicating or both.

3. *Nominating Committee.*

a. A Nominating Committee will consist of six members, three of whom shall be elected at each regular meeting after nominations from the floor, to serve from the adjournment of the meeting at which they are elected until the adjournment of the second annual meeting following the meeting at which they are elected, to present a complete slate of officers to be voted upon at each annual meeting during which they shall serve.

b. The Committee's nominations shall be transmitted to the Association Secretary who shall transmit such list of nominees to all member Churches at least thirty days prior to such regular meeting. In addition to any nominations so made, in every case nominations for any elective office may be made from the floor of the meeting. The

Moderator shall in every instance call for such nominations from the floor.

Nominations for members of the Nominating Committee shall be complete on the day preceding the vote upon their election, which shall be by written ballot.

4. *Committee on Resolutions.* A Resolutions Committee composed of seven persons shall be elected at an early session of each Association meeting and shall serve for that meeting. Nominations shall be directly from the floor of the meeting. All proposed resolutions shall be referred to this Committee, but a resolution on any important matter may be presented directly to the meeting by its mover. The Committee shall review all resolutions submitted and shall report to the meeting its recommendations thereon.

5. Other Committees or Commissions. Other committees or commissions may be named by the Association as it shall from time to time determine.

V. STATISTICS

A list of member Churches in this Association shall be prepared annually by the Secretary and sent to the member Churches. This list shall, so far as possible, give correct addresses of the pastors and clerks of the churches so listed, together with such other information as shall be deemed wise in the judgment of the Executive Committee.

VI. FINANCE

1. Finance Committee. The Executive Committee shall appoint, from its own membership, a Finance Committee of not less than three persons, whose duties shall be to prepare for the next year a budget of salaries of paid officers or employees of the Association and of anticipated expenses of the officers and its committees and other expenses. The Finance Committee shall present the budget to the Executive Committee who shall present the proposed Association budget to the next regular meeting for adoption and approval.

2. The expenses of the Association shall be met from voluntary contributions solicited from the Congregational Christian Churches in response to recommendations from

the Executive Committee, and also from such receipts as may come to the Association in its meetings or through special gifts and legacies.

3. The fiscal year shall be the calendar year.

VII. STANDING RULES

Standing rules of the Association may be adopted from time to time by a two-thirds vote of the members present and voting at any meeting of the Association. Unless otherwise provided, meetings shall be conducted in accordance with Robert's Rules of Order.

VIII. REFERENDUM COUNCIL

1. In the event that not less than ten percent of the member Churches of the National Association contend that any agency or creature of the Churches of the National Association is violating the principles set forth in the Articles of Association, or is taking action contrary to the will and interest of the Churches, or is formally contemplating such violation or action, the contending Churches shall have the right and power to call a Referendum Council.

An agency or creature of the National Association is any Committee, Commission, Board, Corporation, or legal or ecclesiastical entity of any kind, brought into existence by the member Churches of the National Association and ratified by the Annual Meeting or a special meeting of the National Association, or by common acceptance and usage. Any subsidiary agency or creature subsequently brought into being by an agency or creature of the National Association shall be deemed an agency or creature of the Churches of the National Association for this purpose.

2. A Referendum Council is an adaptation of the Congregational custom of a vicinage council. It is composed of nine persons, three to be chosen by the Churches that call the council, three by the party whose action or proposal is in question; these six to choose the other three. Each of the nine persons must be a member in good standing of a local Congregational Church in fellowship with the National Association. Not less than five members of a Referendum Council shall and must be laymen. If the party whose action or proposal is in question shall fail or

refuse to choose three persons within thirty days after receiving written notice to do so from any Church which participates in the call, the Churches taking part in the call shall have the right to choose the number of persons who otherwise would have been chosen by such party.

3. A Referendum Council meets at such times and places as are determined by the last three persons chosen and considers the controversy, hearing the pleadings of both parties. All records of the National Association and its agencies and creatures shall be available, without the necessity of legal recourse, to either or both parties. The Referendum Council shall endeavor to settle the controversy. If unable to do so, it makes its findings, which may include a minority report, formulates the question at issue, and sends the questions directly to the Churches, together with a notification of the deadline for voting set by the Referendum Council.

4. The local Churches vote on the question in their own localities. Only a duly convened meeting of a local Church shall be competent to act upon a question submitted by a Referendum Council. A copy of the vote of the local Church, certified by its proper official, shall be forwarded to the secretary of the National Association. The secretary shall tabulate the votes, and not later than sixty days after the close of voting, notify all member Churches of the results of the balloting. A two-thirds majority vote shall be necessary for decision. No subsequent action on the part of the Annual Meeting of the National Association or a special meeting of the National Association, or on the part of any of the agencies and creatures of the Churches, can overrule or supersede the decision of the Churches on a question referred to the Churches by a Referendum Council.

5. A vote on a question referred to the Churches by a Referendum Council has for the Churches as much force as force of wisdom in it lies; it is not a legal determination. No local Church can be legally bound by anything but its own actions or the laws of the state. But any agency or creature of the Churches of the National Association which ignores, contravenes, or alters the will of the Churches as that will is expressed in a vote of the Churches on a question referred by a Referendum Council, is acting beyond its legal powers, and is subject to legal action by the Churches.

ADDRESSES

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